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All the articles in this issue, except the Information Letter are extracts from the writings and talks of SRI AUROBINDO and THE MOTHER. Most of the Mother's words are translations from the original French. Titles to these extracts are given by the editor.

The Divine Consciousness emerging from the Inconscient

Painting (original in colour) and Caption by the Mother

The Inconscient and Its Secret Self

He sang the Inconscient and its secret self,
Its power omnipotent knowing not what it does,
All shaping without will or thought or sense,
Its blind unerring occult mystery,
And darkness yearning towards the eternal Light,
And Love that broods within the dim abyss
And waits the answer of the human heart,
And death that climbs to immortality.

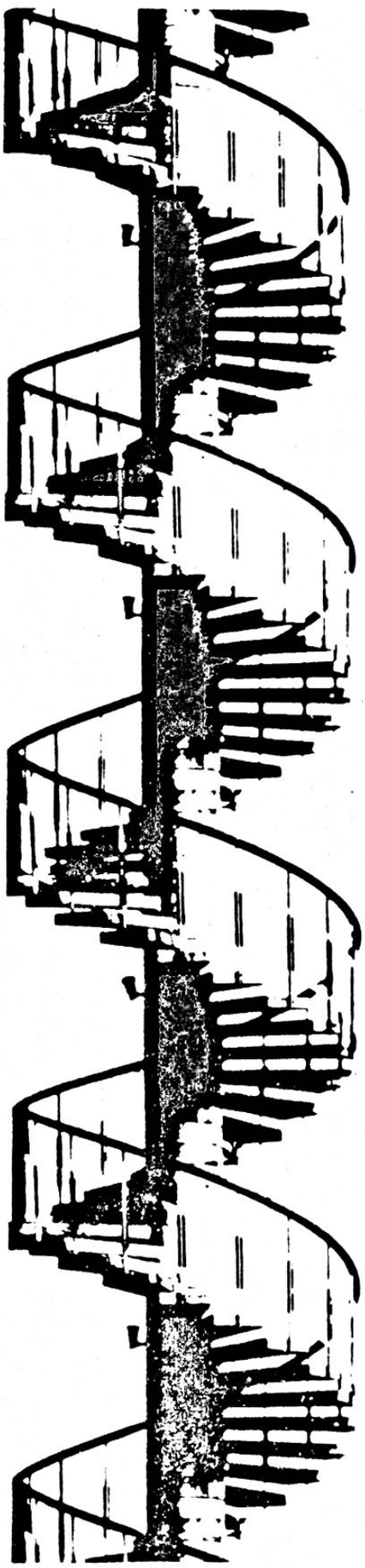
He sang of the Truth that cries from Night's blind deeps,
And the Mother Wisdom hid in Nature's breast
And the Idea that through her dumbness works
And the miracle of her transforming hands,
Of life that slumbers in the stone and sun
And mind subliminal in mindless life,
And the consciousness that wakes in beasts and men.

He sang of the glory and marvel still to be born,
Of the Godhead throwing off at last its veil,
Of bodies made divine and life made bliss,
Immortal sweetness clasping immortal might,
Heart sensing heart, thought looking straight at thought,
And the delight when every barrier falls,
And the transfiguration and the ecstasy.

SRI AUROBINDO

(*Savitri*, Cent. ed. vol. 29, pp. 416-17)

One Step More



The consciousness is like a ladder: at each great epoch there has been one great being capable of adding one more step to the ladder and reaching a place where the ordinary consciousness had never been. It is possible to attain a high level and get completely out of the material consciousness; but then one does not retain the ladder, whereas the great achievement of the great epochs of the universe has been the capacity to add one more step to the ladder without losing contact with the material, the capacity to reach the Highest and at the same time connect the top with the bottom instead of letting a kind of emptiness cut off all connection between the different planes. To go up and down and join the top to the bottom is the whole secret of realisation, and that is the work of the Avatar. Each time he adds one more step to the ladder there is a new creation upon earth.... The step which is being added now Sri Aurobindo

has called the Supramental; as a result of it, the consciousness will be able to enter the supramental world and yet retain its personal form, its individualisation and then come down to establish here a new creation. Certainly this is not the last, for there are farther ranges of being; but now we are at work to bring down the supramental, to effect a reorganisation of the world, to bring the world back to the true divine order. It is essentially a creation of order, a putting of everything in its true place; and the chief spirit or force, the Shakti active at present is Mahasaraswati, the Goddess of perfect organisation.

The work of achieving a continuity which permits one to go up and down and bring into the material what is above, is done inside the consciousness. He who is meant to do it, the Avatar, even if he were shut up in a prison and saw nobody and never moved out, still would he do the work, because it is a work in the consciousness, a work of connection between the Supermind and the material being. He does not need to be recognised, he need have no outward power in order to be able to establish this conscious connection. Once, however, the connection is made, it must have its effect in the outward world in the form of a new creation, beginning with a model town and ending with a perfect world.

THE MOTHER

(*Collected Works of the Mother*, Vol. 3, pp. 178-79)

THE AVATAR

The Supreme manifested on earth in a body

(*The pink lotus* is Sri Aurobindo's flower)

Sri Aurobindo

Q: Mother, I am eager to know about the Lord... I mean Sri Aurobindo.

Sri Aurobindo is a permanent Avatar of the Lord — (as Krishna is).

Q: Can I ever see Him?

Certainly yes, if you remember your night activities.

Q: I wish I could see the marvel of the world into which we go at night.

I have seen you there sometimes. You go there but you do not remember.

Q: But I cannot see the Lord.

One day you may see the Lord also but He has not a precise particular form — He has all possible forms and He is also *beyond* all forms...

That is why He sends upon earth *His Avatars* so that the human beings can more easily meet Him, see Him and get in contact with Him.

But He is always with us all and we can all be in constant contact with Him if we do the needful, which is simply to *love Him.*

Q: Mother, what is the difference between the Lord and Sri Aurobindo?

There is no essential difference, but the Lord is *All* and Sri Aurobindo is a *part* but conscious of the Supreme Lord of whom He is an emanation.

Q: Where is Sri Aurobindo at the moment ?

Sri Aurobindo is wherever He wants to be, because He is free; but He has a permanent home in the subtle physical (the region closest to the earth — physical) where all those who wish to see Him can go and see Him.

Q: What form has He got ?

There in the subtle physical His form is similar to the one He had upon earth, but with the splendid peace of immortality.

Q: What sort of world is the subtle physical ?

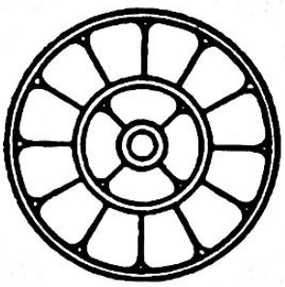
This subtle physical (or true physical) is a world where things are and happen somewhat like in the physical here but with a harmony, a beauty and a truth that do not yet exist upon earth.

Q: Mother, to love You, to love the Lord or to love Sri Aurobindo ? Whom can I love ?

Love, love, love as much as you can — the Lord, Sri Aurobindo and me. None of this love is wasted !

1963 THE MOTHER

(*White Roses*, ed. 1970, pp. 47-49)



15.8.1972

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The best homage that
we can render to Sri Aurobindo on
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Blessings

The best homage that we can render to Sri Aurobindo on his centenary is to have a thirst for progress and to open all our being to the Divine Influence of which he is the messenger upon the earth.

Blessings

The Mother

Preparing the Sunlit Path

Peace was the very first thing that the Yogis and seekers of old asked for and it was a quiet and silent mind — and that always brings peace — that they declared to be the condition for realising the Divine. A cheerful and sunlit heart is the fit vessel for the Ananda and who shall say that Ananda or what prepares it is an obstacle to the Divine union? As for despondency, it is surely a terrible burden to carry on the way. One has to pass through it sometimes like Christian of *The Pilgrim's Progress* through the Slough of Despond but its constant reiteration cannot be anything but an obstacle. I know perfectly well that pain and suffering and struggle and accesses of despair are natural, though not inevitable on the way, not because they are helps but because they are imposed on us by the darkness of this human nature out of which we have to struggle into the Light.... Ramakrishna was not ignorant that there was a sunlit path of Yoga. He even seems to say that it is the quicker way as well as the better.

It is not because I have myself trod the sunlit way or flinched from difficulty and suffering and danger. I have had my full share of these things and the Mother has had ten times her full share. But that was because the finders of the Way had to face these things in order to conquer. No difficulty that can come on the Sadhak but has faced us on the path; against many we have had to struggle hundreds of times (in fact, that

is an understatement) before we could overcome; many still remain protesting that they have a right until the perfect perfection is there. But we have never consented to admit their inevitable necessity for others. It is, in fact, to ensure an easier path to others hereafter that we have borne that burden. It was with that object that the Mother once prayed to the Divine that whatever difficulties, dangers, sufferings were necessary for the path might be laid on her rather than on others. It has been so far granted her as a result of daily and terrible struggles for years that those who put an entire and sincere confidence in her are able to follow the sunlit path and even those who cannot, yet when they do put the trust find their path suddenly easy and, if it becomes difficult again, it is only when distrust, revolt, *abhimān*, or other darknesses come upon them. The sunlit path is not altogether a fable.

But, you will ask, what of those who cannot? Well, it is for them I am putting forth all my efforts to bring down the supramental force within a measurable time. I know that it will descend but I am seeking its near descent and, with whatever dark obstruction of the earth-nature or furious inroads of the Asuric forces seeking to prevent it, it is approaching the terrestrial soil. The Supramental is not, as you imagine, something cold, hard and rock-like. It bears within it the presence of the Divine Love as well as the Divine Truth, and its reign here means for those who accept it, the straight and thornless path in which there is no wall or obstacle, of which the ancient Rishis saw the far-off promise.

The dark path is there and there are many who make, like the Christians, a Gospel of spiritual suffering; many hold it to be the unavoidable price of victory. It may be so under certain circumstances, as it has been in so many lives at the beginning, or one may choose to make it so. But then the price has to be paid with resignation, fortitude or a tenacious resilience. I admit that, if borne in that way, the attacks of the dark forces or the ordeals that they impose have a meaning. After each victory gained over them, there is then a sensible advance; often they seem to show us the difficulties in ourselves which we have to overcome and to say: "Here you must conquer"; but all the same it is a too dark and difficult way which nobody should follow on whom the necessity does not lie.

So many have done Yoga relying on Tapasya or anything else, but not confident of any Divine Grace. It is not that, but the soul's demand for a higher Truth or a higher Life that is indispensable. Where that is, the Divine Grace whether believed in or not will intervene. If you believe, that hastens and facilitates things; if you cannot yet believe, still the soul's aspiration will justify itself, with whatever difficulty and struggle.

SRI AUROBINDO

(*On Himself*, Cent. ed. vol. 26, pp. 464-66)

St. Paul's School, London — North Front, about 1886

King's College, Cambridge — Chetwynd Court

Sri Aurobindo on Himself[1]

(1)

Another error is worth correcting. The reviewer seems to assume that Sri Aurobindo was sent straight from India to King's College, Cambridge, and that he had [to] learn English as a foreign language. This is not the fact; Sri Aurobindo in his father's house already spoke only English and Hindustani, he thought in English from his childhood and did not even know his native language, Bengali. At the age of seven he was taken to England and remained there consecutively for fourteen years, speaking English and thinking in English and no other tongue. He was educated in French and Latin and other subjects under private tuition in Manchester from seven to eleven and studied afterwards in St. Paul's School, London, for about seven years. From there he went to King's College. He had never to study English at all as a subject; though it was not his native language, it had become by force of circumstances from the very first his natural language.

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[1] The first of these four notes was written apropos of a review of Sri Aurobindo's *Collected Poems and Plays* (1942) which was published in the literary supplement of the *Times* of London on 4 July 1944. The other three appear also to have been written during the 1940s to correct erroneous printed statements about Sri Aurobindo's life. It may be noted that in these notes Sri Aurobindo speaks on himself in the third person.

(*Sri Aurobindo — Archives and Research*, Dec. 1977, pp. 87-89)

(2)

Austen Leigh was not the name of the Provost [of King's College], — his name was Prothero. It was not he but Oscar Browning, a scholar and writer of some contemporary fame, who expressed admiration for Sri Aurobindo's scholarship, — there was nothing about integrity. He expressed the opinion that his papers, for the Scholarship examination, were the best he had ever seen and quite remarkable.

(3)

Sri Aurobindo's first turn towards spiritual seeking came in England in the last year of his stay there. He had lived in the family of a Nonconformist clergyman, minister of chapel belonging to the "Congregational" denomination; though he never became a Christian, this was the only religion and the Bible the only scripture with which he was acquainted in his childhood; but in the form in which it presented itself to him, it repelled rather than attracted him and the hideous story of persecution staining mediaeval Christianity and the narrowness and intolerance even of its later developments disgusted him so strongly that he drew back from religion altogether. After a short period of complete atheism, he accepted the Agnostic attitude. In his studies for the I.C.S. however, he came across a brief and very scanty and bare statement of the "six philosophies" of India and he was especially struck by the concept of the Atman in the Adwaita. It was borne in upon his

mind that here might be a true clue to the reality behind life and the world. He made a strong and very crude mental attempt to realise what this Self or Atman might be, to convert the abstract idea into a concrete and living reality in his own consciousness, but conceiving it as something beyond or behind this material world; not having understood it as something immanent in himself and all and also universal.

(4)

It was James Cotton, brother of Sir Henry (who was a friend of Dr. K. D. Ghose) who introduced Sri Aurobindo to the Gaekwar. Cotton became secretary of the South Kensington Liberal Club where two of the brothers were living; Benoybhusan was doing some clerical work for the Club for 5 shillings a week and Cotton took him as his assistant; he took a strong interest in all the three brothers and when Sri Aurobindo failed in the riding test, he tried to get another chance for him (much against the will of Sri Aurobindo who was greatly relieved and overjoyed by his release from the I.C.S.) and, when that did not succeed, introduced him to the Gaekwar so that he might get an appointment in Baroda. Cotton afterwards came on a visit to Baroda and saw Sri Aurobindo in the College.

SRI AUROBINDO

Sri Aurobindo

Some Reminiscences[1]

PITY AND COMPASSION

Pity and sentimentalism are the results of nervous repulsion, some movement in the vital being. I myself, when I was young, could not read anything related to cruelty without feeling that repulsion and a feeling of hatred for those who practised it. I could not kill an insect, say, a bug or a mosquito. This was not because I believed in *Ahimsā* but because I had nervous repulsion. Later, even when I had no mental objection, I could not harm anything because the body rejected the act. When I was in jail, I was subjected to all sorts of mental tortures for the first fifteen days. I had to look upon scenes of all kinds of suffering and then the nervous repulsion passed away.

Compassion is something different. It comes from Above. It is a state of sympathy for the suffering of man and the suffering that is on earth and there is an idea of helping it as far as one can, whenever one can in one's own way.

INNER SILENCE

It is perfectly possible to hear and do all things and retain the inner silence.

[1] From personal talks, recorded by Shri Nirodbaran and Shri A. B. Purani from memory.

A Maratha came when I came to Pondicherry and enquired what I was doing. When he heard I was doing 'nothing', he said, 'It is a great thing if he can do it. It is a capacity to be able to do nothing!'

PHYSICAL SIDDHI

At one time I thought physical Siddhi was impossible. But once in Alipore Jail I found that my body had occupied a position which it was physically impossible to have: it was actually raised some inches above the ground, what is known as levitation. Then again, I was practising for a time to raise my hands and keep them suspended in the air without any muscular control; once in that raised condition of hands I fell off to sleep. The warder saw this condition and reported that I had died. The authorities came and found me quite alive. I told them he was a fool.

POLITICS AND HONESTY

'Sincere' means ready to suffer for the cause and 'honest' means to accept no bribe or money.

Even during our Swadeshi movement, though the leaders were egoistic and quarrelsome they were honest and sincere. Our fight was over principles e.g. Reform or Revolution or as somebody put it, Colonial Self-government or Independence. We never fought on personal grounds as you now find between Bose and Sen Gupta or Khare and Shukla. You know what Das (C. R.) said about criminals? He said: "In my whole legal ca-

reer I have not met such worst types of criminals as in politics." Evidently he knew about his own followers.

OMNISCIENCE

You don't expect me, surely, to know how many fish the fishermen of Pondicherry have caught or how much money they have made out of the catch? People from Bombay used to ask me if the price of cotton would go up, if this or that horse would win a race and if the child they had lost would be found again. What is the use of knowing such things? You know Ramakrishna's story of the Sannyasi's crossing the river? He said it was a *siddhi* worth half an anna. Of course if necessary one can know these things in a *swapna-samādhi*. Besides, I am not occupied with details of occult working. I have left it to the Mother. She often hears what is said at a distance, meets sadhakas in subtle planes, talks to them. She said exactly what was going to happen in the recent European trouble. We know what we have to know for our work.

We know what we have got to know. But it is not always good to know. For instance, if I know a thing is going to happen I am bound to it, and even if it is not what I wanted I have to accept it. And this prevents my having a greater or another possibility. So I want to keep myself free and deal with various possibilities. Below the Supermind everything is a question of possibilities. So if I keep myself free, I can accept or reject as I like. Destiny is not a thing fixed. It is just a complex of forces which can be changed.

Sri Aurobindo

On Writing Philosophy

Look here ! Do these people expect me to turn myself again into a machine for producing articles ? The times of the *Bande Mataram* and *Arya* are over, thank God ! I have now only the Ashram correspondence and that is "overwhelming" enough in all conscience without starting philosophy for standard books and the rest of it.

And philosophy ! Let me tell you in confidence that I never, never, never was a philosopher — although I have written philosophy which is another story altogether. I knew precious little about philosophy before I did the Yoga and came to Pondicherry — I was a poet and a politician, not a philosopher. How I managed to do it and why ? First, because X proposed to me to co-operate in a philosophical review — and as my theory was that a Yogi ought to be able to turn his hand to anything, I could not very well refuse; and then he had to go to the war and left me in the lurch with sixty-four pages a month of philosophy all to write by my lonely self. Secondly, because I had only to write down in the terms of the intellect all that I had observed and come to know in practising Yoga daily and the philosophy was there automatically. But that is not being a philosopher !

(4. 9. 1934)

*

There is very little argument in my philosophy —

the elaborate metaphysical reasoning full of abstract words with which the metaphysician tries to establish his conclusions is not there. What is there is a harmonising of the different parts of a many-sided knowledge so that all unites logically together. But it is not by force of logical argument that it is done, but by a clear vision of the relations and sequences of the Knowledge.

(4. 11. 1936)

*

People do not understand what I write because the mind by itself cannot understand things that are beyond it. It constructs its own idea out of something that it catches or that it has caught and puts that idea as the whole meaning of what has been written. Each mind puts its own ideas in place of the Truth.

(6. 6. 1936)

SRI AUROBINDO

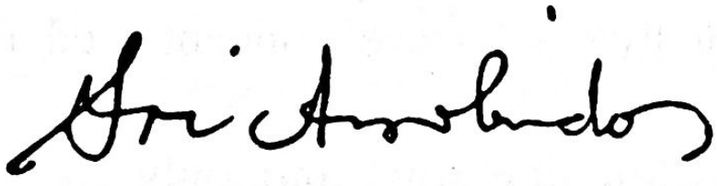
(*On Himself*, Cent. ed. vol. 26, pp. 374-78)

I have not read much of philosophy.... The only two books that have influenced me are the Gita and the Upanishads. What I wrote was the work of intuition and inspiration working on the basis of my spiritual experience. I have no other technique like the modern philosopher whose philosophy I consider only intellectual and therefore of secondary value. Experience and formulation of experience I consider as the true aim of philosophy. The rest is merely intellectual work and may be interesting but nothing more.

(*from evening talks, recorded from memory*)

My Truth

My truth is one that rejects ignorance and falsehood and moves to the knowledge, rejects darkness and moves to the light, rejects egoism and moves to the Divine Self, rejects imperfections and moves to perfection. My truth is not only the truth of Bhakti or of psychic development but also of knowledge, purity, divine strength and calm and of the raising of all these things from their mental, emotional and vital forms to their supramental reality.



When one is very young, one thinks of playing, eating, and a little later of learning, and after that one thinks of all the circumstances of life. But to put this problem to oneself, to confront this problem and ask oneself: "But after all, why am I here?" How many do that?

Life has a Purpose

There are so many things you think, feel, want, even do, without knowing it. Are you fully conscious of yourself and of all that goes on in you? — Not at all! If, for example, suddenly, without your expecting it, at a certain moment I ask you: "What are you thinking about?" your reply, ninety-nine times out of a hundred, will be: "I don't know." And if in the same way I ask another question like this: "What do you want?" you will also say: "I don't know." And "What do you feel?" — "I don't know." It is only to those who are used to observing themselves, watching how they live, who are concentrated upon this need to know what is going on in them, that one can ask a precise question like this, and only they can immediately reply. In some instances in life, yes, one is absorbed in what one feels, thinks, wants, and then one can say, "Yes, I want that, I am thinking of that, I experience that", but these are only moments of existence, not the whole time.

Haven't you noticed that? No?

Well, to find out what one truly is, to find out why one is on earth, what is the purpose of physical existence, of this presence on earth, of this formation, this existence... the vast majority of people live without asking themselves this even once! Only a small *élite* ask themselves this question with interest, and fewer still start working to get the answer. For, unless one is fortunate enough to come across someone who knows it, it is not such an easy thing to find. Suppose, for instance, that there had never come to your hands a book of Sri Aurobindo's or of any of the writers or philosophers or sages who have dedicated their lives to this quest; if you were in the ordinary world, as millions of people are in the ordinary world, who have never heard of anything, except at times — and not always nowadays, even quite rarely — of some gods and a certain form of religion which is more a habit than a faith and, which, besides, rarely tells you why you are on earth.... Then, one doesn't even think of thinking about it. One lives from day to day the events of each day. When one is very young, one thinks of playing, eating, and a little later of learning, and after that one thinks of all the circumstances of life. But to put this problem to oneself, to confront this problem and

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To find out what one truly is, to find out why one is on earth, what is the purpose of physical existence, of this presence on earth, of this formation, this existence... the vast majority of people live without asking themselves this even once!

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ask oneself: "But after all, *why* am I here?" How many do that? There are people to whom this idea comes only when they are facing a catastrophe. When they see someone whom they love die or when they find themselves in particularly painful and difficult circumstances, they turn back upon themselves, if they are sufficiently intelligent, and ask themselves: "But really, what is this tragedy we are living, and what's the use of it and what is its purpose?"

And only at that moment does one begin the search to know.

And it is only when one has found... that one has a divine Self and that consequently one must seek to know this divine Self.... This comes much later, and yet in spite of everything, from the very moment of birth in a physical body, there is in the being, in its depths, this psychic presence which pushes the whole being towards this fulfilment. But who knows it and recognises it, this psychic being? That too comes only in special circumstances, and unfortunately, most of the time these have to be painful circumstances, otherwise

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In spite of everything, from the very moment of birth in a physical body, there is in the being, in its depths, this psychic presence which pushes the whole being towards this fulfilment, ... this psychic being which seeks, seeks, seeks to awaken the consciousness and re-establish the union.

A Mother wisdom works in Nature's breast
To pour delight on the heart of toil and want
And press perfection on life's stumbling powers,
Impose heaven-sentience on the obscure abyss
And make dumb Matter conscious of its God.

one goes on living unthinkingly. And in the depths of one's being is this psychic being which seeks, seeks, seeks to awaken the consciousness and re-establish the union. One knows nothing about it. ... ...

Essentially, it is only when one has become aware of one's soul, has been identified with one's psychic being that one can see in a single flash the picture of one's individual development through the ages. Then indeed one begins to know... but not before. Then, indeed, I assure you it becomes very interesting. It changes one's position in life.

There is such a great difference between feeling vaguely, having a hesitant impression of something, of a force, a movement, an impulse, an attraction, of something which drives you in life — but it is still so vague, so uncertain, it is hazy — there is such a difference between this and having a clear vision, an exact perception, a total understanding of the meaning of one's life. And only then does one begin to see things as they are, not before. Only then can one follow the thread of one's destiny and clearly see the goal and the way to reach it. But that happens only through successive inner awakenings, like doors opening suddenly on new horizons — truly, a new birth into a truer, deeper, more lasting consciousness.

Until then you live in a cloud, gropingly, under the weight of a destiny which at times crushes you, gives you the feeling of having been made in a certain way

and being unable to do anything about it. You are under the burden of an existence which weighs you down, makes you crawl on the ground instead of rising above and seeing all the threads, the guiding threads, the threads which bind different things into a single movement of progression towards a realisation that grows clear.

One must spring up out of this half-consciousness which is usually considered quite natural — this is your "normal" way of being and you do not even draw back from it sufficiently to be able to see and wonder at this incertitude, this lack of precision; while, on the contrary, to know that one is seeking and to seek consciously, deliberately, *steadfastly* and methodically, this indeed is the exceptional, almost "abnormal" condition. And yet only in this way does one begin to truly live.

16. 1. 1957 THE MOTHER

(*Collected Works of the Mother*, Vol. 9, pp. 15-19)

We are conscious of only an insignificant portion of our being; for the most part we are unconscious.... You are to be conscious of yourself, you must awake to your nature and movements, you must know why and how you do things or feel or think them; you must understand your motives and impulses, the forces, hidden and apparent, that move you; in fact, you must, as it were, take to pieces the entire machinery of your being.

THE MOTHER

Open Upwards[1]

"To open more to love and to the light" — this is exactly the answer I sent to your last letter. Rise higher in the consciousness, love more widely, open to the light — and all divergences will disappear, you must be as vast and comprehensive as the world to do the Yoga.

(2. 8. 1962)

⁂

As for your opening upward — fear nothing; it all depends on your sincerity. If it is the Divine alone that you want and not some personal advantage, it is the Divine alone who will answer your call. Adverse replies are a danger only if the motive is egoistic.

With my blessings

(5. 9. 1964)

THE MOTHER

[1] Hitherto Unpublished Words of the Mother.

Hymn to Durga

MOTHER DURGA! Rider on the lion, giver of all strength, Mother, beloved of Siva! We, born from thy parts of Power, we the youth of India, are seated here in thy temple. *Listen, O Mother, descend upon earth, make thyself manifest in this land of India.*

MOTHER DURGA! From age to age, in life after life, we come down into the human body, do thy work and return to the Home of Delight. Now too we are born, dedicated to thy work. *Listen, O Mother, descend upon earth, come to our help.*

MOTHER DURGA! Rider on the lion, trident in hand, thy body of beauty armour-clad, Mother, giver of victory, India awaits thee, eager to see the gracious form of thine. *Listen, O Mother, descend upon earth, make thyself manifest in this land of India.*

MOTHER DURGA! Giver of force and love and knowledge, terrible art thou in thy own self of might, Mother beautiful and fierce. In the battle of life, in India's battle, we are warriors commissioned by thee; Mother, give to our heart and mind a titan's strength, a titan's energy, to our soul and intelligence a god's character and knowledge.

MOTHER DURGA! India, world's noblest race, lay whelmed in darkness. Mother, thou risest on the eastern

DURGA by Nandalal Bose ▶

horizon, the dawn comes with the glow of thy divine limbs scattering the darkness. Spread thy light, Mother, destroy the darkness.

MOTHER DURGA ! We are thy children, through thy grace, by thy influence may we become fit for the great work, for the great Ideal. Mother, destroy our smallness, our selfishness, our fear.

MOTHER DURGA ! Thou art Kali, naked, garlanded with human heads, sword in hand, thou slayest the Asura. Goddess, do thou slay with thy pitiless cry the enemies who dwell within us, may none remain alive there, not one. May we become pure and spotless, this is our prayer, O Mother, make thyself manifest.

MOTHER DURGA ! India lies low in selfishness and fearfulness and littleness. Make us great, make our efforts great, our hearts vast, make us true to our resolve. May we no longer desire the small, void of energy, given to laziness, stricken with fear.

MOTHER DURGA ! Extend wide the power of Yoga. We are thy Aryan children, develop in us again the lost teaching, character, strength of intelligence, faith and devotion, force of austerity, power of chastity and true knowledge, bestow all that upon the world. To help mankind, appear, O Mother of the world, dispel all ills.

MOTHER DURGA ! Slay the enemy within, then root out all obstacles outside. May the noble heroic mighty

Indian race, supreme in love and unity, truth and strength, arts and letters, force and knowledge ever dwell in its holy woodlands, its fertile fields, under its sky-scraping hills, along the banks of its pure-streaming rivers. This is our prayer at the feet of the Mother. Make thyself manifest.

MOTHER DURGA! Enter our bodies in thy Yogic strength. We shall become thy instruments, thy sword slaying all evil, thy lamp dispelling all ignorance. Fulfil this yearning of thy young children, O Mother. Be the master and drive thy instrument, wield thy sword and slay the evil, hold up the lamp and spread the light of knowledge. Make thyself manifest.

MOTHER DURGA! When we possess thee, we shall no longer cast thee away; we shall bind thee to us with the tie of love and devotion. Come, Mother, manifest thyself in our mind and life and body.

Come, Revealer of the hero-path. We shall no longer cast thee away. May our entire life become a ceaseless worship of the Mother, all our acts a continuous service to the Mother, full of love, full of energy. This is our prayer, *O Mother, descend upon earth, make thyself manifest in this land of India.*[1]

SRI AUROBINDO

(*Translations*, Cent. ed. vol. 8, pp. 215-17)

[1] The original text of Sri Aurobindo is in Bengali. Translation in English is by Shri Nolini Kanta Gupta.

Try Just for an Hour

I suggest that every one of you should try — oh ! not for long, just for one hour a day — to say nothing but the absolutely indispensable words. Not one more, not one less.

Take one hour [a day] of your life, the one which is most convenient for you, and during that time observe yourself closely and say only the absolutely indispensable words.

At the outset, the first difficulty will be to know what is absolutely indispensable and what is not. It is already a study in itself and every day you will do better.

Next, you will see that so long as one says nothing, it is not difficult to remain absolutely silent, but as soon as you begin to speak, always or almost always you say two or three or ten or twenty useless words which it was not at all necessary to say.

I give you this as an exercise till next Friday. We shall see how you succeed....

THE MOTHER

(*Collected Works of the Mother*, Vol. 3, pp. 259-60)